/66 cont./

126 dispute. When I then asked several women at the same time for
291 their uluris and precluded any misunderstanding by pointing to the collection, it was granted me unhesitatingly /"anstandslos"/ and laughingly.

● 264 On the other hand, I observed a clear feeling of modesty
576 on an entirely different occasion, and, to be sure, in -- eating. I had an opportunity to confirm it only among the men, and I should imagine that it is even less likely to be absent among the women.

On the evening of 13 September, outside on the plaza where we men stood talking beside the mandioca rack, Tumayaua offered me a piece of fish that I, overjoyed, wanted to eat immediately. All of them bowed their heads, looked down in front of them or turned away with expressions of painful embarrassment, and Paleko pointed to my hut. They were ashamed. Astonished and taken aback, I went into the flute-house to eat the fish. I had not yet finished my meal when Kulekule entered; he wanted to be shown in greater detail the use of a fishhook that had been presented to him. With a face that clearly said, "Ah, you are not yet finished," he sat down on the floor, silent, turned away and with head bowed, and waited. On the next evening I again received fish outside, but it was already dark; I ate, turning modestly toward the dark background of trees and thus did not seem to give offense.

When Paleko brought me the pot of little fish, we two were alone in the flute-house; he turned his back to me and did not say a word during the long time while I was struggling with the bones. I gave Tumayaua some of our bean dish; he took the portion and walked as far as his house, where he sat down, ate, and in between, but without turning his head, called over and took part in our conversation. He had thus quite purposely removed himself. In the house the women were eating, each by herself, in the vicinity of the fire; they brought the men their meal, and each one ate at his place. Alakuai, for instance, was making himself very comfortable; lying in his hammock, he reached down to the pot on the floor, dipped into it with his fingers,

/66 cont./

264 576 and licked them off as he swung himself, but no one bothered another with his company. In eating beijú they were perhaps a little more liberal, at least toward me, but in the evening I often saw the men turn aside individually to consume a piece. Later Ehrenreich /67/ found something similar among the Karajá /Caraja/ on the Araguay /Araguaia/. "Etiquette demands that each one eat by himself, turned away from the other. Anyone who violates this must endure the mockery of the others."

264 276 123 Now among the Bakaïrí this etiquette was definitely stricter, certainly in relation to the guest at least, for they completely lost their sense of humor over my lack of manners. I certainly did many things that were not the practice of the country, I sang loudly, I asked men and women their names, I refused the delicate beetle larvae and committed similar quite inexcusable things, but I never noticed that people were ashamed. In this case, however, it was more a matter of something improper; I had been indecent. There can be no doubt about that.

264 261 If we must admit, along with Heine, that we all are naked inside our clothes and may be granted only relative justification for our feeling of modesty, the Bakaïrí, too, cannot be offended in his nobler feelings by the mere fact of eating, insofar as the individual takes care of the process for himself. Involuntarily one thinks of some animal that carries its portion of the meal to one side, but obviously out of the fear that another will take it away. [146] I do believe that fish and meat were relatively scarce among the Bakaïrí, who, with a certain indolence, limited themselves more to mandioca and maize than they themselves liked; I am certain that if I had stayed there a week longer I would voluntarily have sat down in a quiet corner with every good morsel that I had justly or unjustly got hold of, in order to consume it protected from the glances of the others. Even at that time, I am afraid, I was casting hungry glances toward the others. The origin of the feeling of modesty described, however, must be rooted in ancient times.

000 Good heavens, when we were on short rations on the expedition, how we so-called civilized human beings checked each other's portions, I can only say with greed and envy, although we

B /241 cont./
*171 bent outward horizontally. These pots were not, as one would
415 expect, the most common ones, but rather the rarest. I scarcely
B believe that there was one in each dwelling. Cooking did not
[252] play an important part, except for the preparation of flour, and for that the large kettles were required. On the other hand, a third type was found quite abundantly. These are the many-shaped warming and eating bowls 10-24 centimeters in diameter, which are represented by typical examples on the two plates, 23 and 24, "Ceramic Motifs" /see pp. 328 - 329/. A glance at the two plates teaches us the important fact that the basic form of these pots studded with edge projections is that of the roundish-oval vessel-fruit, whose /242/ curvature they have retained, although a flat bottom should be preferable for the pot. On the other hand, the curvature has made possible the plastic motif of the animal body. These clay bowls, as they are probably best called, were also by no means numerous in the houses. We saw the smallest number of them among the Auetö and Kamayurá. From the Trumaí we acquired only two small round pots, but this does not mean anything because they were in flight. We
B searched out every specimen because of their artistic value; we
[126] brought back some 80 in our collection, and if I now estimate that in the villages visited by us there might have been twice that many in all, I am sure the figure is too high. There are probably scarcely three small pots per household on the average. The gourd vessels still have precedence. There was, of course, every transition in size, as well as in use, to the small cooking
B pots. Eating was always done, however, out of the clay bowls,
[264] while the contents of the cooking pots were dished out. The clay bowls were preferred for children.

W Unfortunately, we did not observe how the kettle-pots
323 were shaped. We saw only the extremely simple manner in which a Mehinakú woman in the Nahuquá village made a scarcely medium-sized pot. She brought out a basket filled with loam -- it interested me more than anything else in relation to the history of the origin of the pots -- added water to the clay, and pressed the superfluous water through a sieve. She shaped it, kneading and scraping it, and, in view of the smallness of the pot, did

[P. 70-A]

	Houses	Men	Women	Children	Total
175 162 Rio Novo	6	16	19	20	55
Paranatinga	7	6	8	3	17
On Rio Batovi:					
First village	3	10	7	9	26
Second village	4	18	17	7	42
Third village	3	13	12	19	44
Fourth village	7	27	18	8	53
Total	30	90	81	66	237

175 By the time Max Schmidt visited the Bacairí
161 in 1900–1901, the Bacairí settlement had dimin-
[162] ished. On the Paranatinga he met 34 Bacairí
[361] and at Rio Novo, 60. On the Kuliseu River where Von den Steinen had visited four villages, Max Schmidt was able to find only two.

ECONOMY

SHELTER

361 While in the Xingú watershed the Bacairí lived in villages built on the banks of the Rio Kuliseu. A village (*utanári*) consisted of three to eight houses (*towisę*) built in a circle around a central
342 plaza, *tasára*. The Bacairí house was a large communal building, oblong in shape, with rounded ends and with the roof thatching reaching to the
[592] ground. These large domelike buildings were occupied by three to five families.

346 In the center of every village there was a ceremonial or flute house (*kadoéti*) in which the men kept their ornaments and musical instruments and in which visitors were entertained. Men, women, and children are permitted to enter the *kadoéti*. Attached to the common house there was a smaller building, usually oriented in
[534] the direction of the rising sun, in which the sacred
[562] flutes were kept. Women were not permitted to enter this house, as they were not allowed to see
[487] the sacred flutes. The villages were connected by roads running along the river bank.

EQUIPMENT

251 In the center of each house there was a storage space (*jirdu*) where maize, manioc meal, and
[415] other foods were kept in gourd vessels (*káiko*).
343 Cooking was done in a small shed at the back of
264 the house, but food was eaten indoors. Around
352 the walls each family had its hammocks (*amáka*) in which the people slept. Other furnishings of
[445] the house consisted of mats, baskets, clay pots,